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Shekalim Daf 8

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

### **The new year for animal ma’aser**

The Gemora cites a Mishna about when the new year for ma’aser of animals. Rabbi Meir says it begins on the first of Elul, while Rabbi Elazar and Rabbi Shimon say it begins on the first of Tishrei. Ben Azai says that a ma’aser is taken from those born on Elul, separate from those born before and those born after.

Rabbi Chuna says that Rabbi Meir’s position is based on when the animals conceived. The animals born until Elul are from the older conception (before Nisan), while those born after are from the later conception, and therefore are considered new produce. Rabbi Yossi bar Rabbi Bon quotes Rabbi Chuna saying that Rabbi Elazar and Rabbi Shimon’s position is based on the verse which says that the sheep cover themselves with lambs (i.e., conceive), and they wrap themselves (i.e., conceive) when the field is covered with grain. The first part refers to those who conceive early, while the second refers to those who conceive later. The verse concludes that they will be friends and *yashiru – sing*, which means that they will join together for the purpose of *ya’asiru – taking ma’aser*, indicating that both groups of animals are in the same ma’aser. (8a1)

### **Ben Azai**

The Gemora cites a braisa explaining Ben Azai’s position. Ben Azai says that since one opinion of the cutoff is the first of Elul, while the other is the first of Tishrei, we treat those born in Elul on their own, to avoid resolving this

dispute. Therefore, if 5 were born in Av, 5 in Elul and 5 in Tishrei, none combine for the minimum 10. However, if 5 were born in Tishrei and 5 in the following Av, they do combine.

The Gemora asks why Ben Azai would be concerned about satisfying both the opinions cited, when those in the dispute are his students. Rabbi Yirmiya and Rabbi Meyasha answered in the name of Rabbi Shmuel bar Rabbi Yitzchak that this dispute was actually an earlier one between Rabbi Yishmael and Rabbi Akiva, and Ben Azai was therefore accounting for their positions. The Gemora concludes that Ben Azai, who was Rabbi Akiva’s student, was also a peer of his in learning, since otherwise he wouldn’t refer to him as “those”, but as “my Rebbe.” Rabbi Avin in the name of Rabbi Shmuel bar Rabbi Yitzchak learnt this from the Mishna in Baba Basra, in which Ben Azai responds to a statement of Rabbi Akiva by saying that we are already pained on the original dispute, and you now want to extend the dispute to another case? If he was not a peer of Rabbi Akiva, he would not have referred to him as “you”, but as “Rebbe”. (8a1 – 8a2)

### **Cutoff time for ma’aser**

The Gemora cites a Mishna which says that all animals born from the first of Tishrei until the 29<sup>th</sup> of Elul combine for ma’aser. If 5 were born before the first of Tishrei, and 5 after, they don’t combine. However, if 5 were born before the periods for taking ma’aser and 5 after, they do combine, since they are still within the same ma’aser year. Rabbi Yosse says that we see from here that the year of

animal ma'aser is not patterned on fruit ma'aser, which depends on the time of budding, or grain ma'aser, which depends on growing a third, when it is first edible. If it were patterned on fruit ma'aser, it should depend on whether the mother conceived before the cutoff, while if it were patterned on grain ma'aser, it should depend on when the animal is edible, making the cutoff be animals that were born until the 22<sup>nd</sup> of Elul, to allow for the 7 days when it cannot be offered as a sacrifice. Rabbi Shamai quoted Rabbi Bibi beRabbi Chiya deflecting this, as it may be patterned on grain ma'aser, but follows Rabbi Shimon, who says that an animal enters the ma'aser pen even before it can be offered as a sacrifice. Since he considers it fit for taking ma'aser beforehand, it is tantamount to grain which has grown a third. Rabbi Mana saw Rabbi Shamai, and asked him if he gave this answer. He then challenged this answer from Ben Azai, who refers to those born in Elul, implying the whole Elul. Since he was presumably following the Sages and not Rabbi Shimon, this indicates that the Sages also say that the cutoff birth date is the 29<sup>th</sup> of Elul. Rather, we must say that the Sages agree that the cutoff birth date is the 29<sup>th</sup>, but we wait until all the animals are at least 8 days old, and then take ma'aser on all of them. We can still say that it is patterned after grain, with the birth itself tantamount to grain's third of growth, but we wait for the ma'aser until they are all fit. Rabbi Chiya says that this indicates that the first year of a *bechor* – *first born animal*, within which is must be offered, includes its first 7 days, even though it cannot be offered then. Rabbi Mana quoted Rabbi Yona saying that his father learned it from the verse which says that “any first born which is born... you shall sanctify,” indicating that its sanctification begins from the moment it is born. (8a2, 8a3, 8a4)

### Taking the coins into boxes

The Mishna says that they would take coins out of the chamber of shekalim with 3 containers, each holding 3 se'ah. They were number in Hebrew (alef, bais, and gimel),

but Rabbi Yishmael says they were numbered in Greek (alpha, beta, and gamma). The one entering the chamber to take the coins would not wear anything with a hem, with shoes or sandals, with tefilling, or an amulet, lest someone would suspect that he took some of the coins for himself, causing him wealth or poverty. The Mishna explains that one must be clean in the eyes of people, just as he must be clean in the eyes of Hashem. This is learned from the verse which instructed the sons of Reuven and Gad to be clean “from Hashem and from Yisrael”, and the verse which instructs to “find grace and good intellect in the eyes of Hashem and people.” (8a4 – 8a5)

### Sizes

The Gemora cites the Mishna which says that if necessary, one may clear away 4 or 5 boxes. Rabbi Ze'aira asked Rabbi Yoshiya how large these boxes are, and he said that we can learn the size of these unspecified boxes from the case of shekalim, which defines the size of the boxes. He cited a braisa which says that each time they took coins, they used three boxes, each of 3 se'ah, for a total of 9 se'ah for each time, for a total of 27 se'ah each year, over the three times the coins were taken.

The Gemora explains that the boxes were numbered to ensure that they would use the coins in the order they were taken. (8a5 – 8b1)

The Gemora cites the Mishna which says that one is liable for carrying on Shabbos if he takes out enough wine to pour a cup. Rabbi Ze'aira asked Rabbi Yoshiya how large the cup referred to is, and he said we can learn the size of this unspecified cup from the case of the four cups of Pesach night, which the braisa says can be fulfilled with one revi'is of Italian wine. Assuming each cup is diluted in three parts water, this means that each cup is the size of a revi'is. The Gemora asks how much diluted wine would one liable for carrying, and answers this from a braisa. In the braisa, Rabbi Yehuda says that one is liable for carrying enough water to soak a bandage. One is liable for carrying

one gulp of wine, while Rabbi Yehuda says that the measure is enough wine to pour a cup. This indicates that the measure for diluted wine is a cup (i.e., *revi'is*), as that is the definition Rabbi Yehuda uses for all wine. The Gemora asks what size of cup we should use and says that we use 1.25 titarton cups. (8b1 – 8b2)

The Gemora asks whether one can drink the 4 cups of Pesach night without a break, and the Gemora concludes that this is valid, from Rabbi Mana who says in the name of Rabbi Yossi that if one heard hallel in shul, he has fulfilled his obligation. Since he will not say hallel later, at the seder, he will drink the third and fourth cups with no interruption.

The Gemora asks if one can drink each cup in many sips. The Gemora explains that the reason we don't add any cups in between the third and fourth is to avoid intoxication. Therefore, if he drinks slowly, which helps avoid intoxication, he definitely fulfills his obligation. (8b2 – 8b3)

The Gemora asks whether one fulfills his obligation with various wines:

1. Shemita wine- The Gemora cites a braisa of Rabbi Oshaya which says that one fulfills his obligation with shemita wine.
2. Kunditon (flavored) wine – since Bar Kapara taught that kunditon wine is considered wine for all purposes, one may use it.
3. Diluted wine – Rabbi Chiya taught that one fulfills the mitza of the 4 cups with any wine, whether diluted or not, as long as they have they taste and look like wine.
4. Rabbi Yirmiya says that it is proper to use red wine, as the verse admonishes by saying that “you should not look at the wine, which is so red..”, indicating that red is a standard attribute of wine.
5. Cooked wine – the braisa says that it is like wine with spices in it. Rabbi Yona says that one can

fulfill the 4 cups with cooked wine. The Gemora says that Rabbi Yona's statement is consistent with his sensitivity to wine, as he said that from the 4 cups of the seder, his head hurt until Sukkos. Once, a Roman matron saw Rabbi Yona's face lit up, and she said that he must be so happy for one of three reasons – either he drinks wine, he lends money with interest, or he raises pigs. He cursed her, saying that none of those were true about him. He explained that he is so happy because he retains his Torah learning, as the verse says that a person's wisdom lights up his face. (8b3 – 8b4)

Rabbi Avahu came to Teveria and Rabbi Yochanan's students saw his face lit up. They told Rabbi Yochanan that Rabbi Avahu must be happy because he found a valuable object. When Rabbi Avahu came to Rabbi Yochanan, he asked him what new Torah he learned, which made him so happy, and he said that he found an old Tosefta. Rabbi Yochanan applied to him the verse that a person's wisdom lights up his face. (8b4)

Rabbi Chanan says that the Torah's lug measure is the same as the old container which is used to measure fish brine in Tzipori. Rabbi Yona says that he recognized this measure, and in Rabbi Yanai's house they used it to measure honey. The Gemora cites a braisa which says that the lug is the same as half of the old 1/8 measure used in Teveria. Rabbi Yochanan says that they still have that measure. The Gemora explains why the braisa still referred to it as the “old” one. They first made it larger, and some say that they then made it smaller again, but not as small as it used to be. To clarify that he didn't mean the larger measure, the braisa referred to the old one, but the measure itself was still in use by Rabbi Yochanan's time. (8b4 – 9a1)

## DAILY MASHAL

### ***DISTANT CELEBRATION OF REB AKIVA EIGER'S WEDDING***

Reb Wolf Eiger, the uncle of Reb Akiva Eiger was unable to attend his nephew's wedding. He made a simultaneous banquet of his own to celebrate the occasion. Reb Shaya Pik and other Rabbanim attended the festivities. He wrote to his nephew about the *halachic* issues (*if one can fulfill the mitzvah of counting the omer by way of writing*) which were discussed at the banquet.

What was the point of such a celebration? They weren't dancing before the groom or the bride; they weren't praising the groom in front of the bride. What caused these Rabbonim to celebrate in such a manner?

In the West (*Eretz Yisroel*) they would say: (*A man who does not have a wife lives*) without Torah.

Why is not having a wife like living without Torah; if anything, there exists more time for Torah study, not less?

Our *Gemora* refers to Ben Azzai as the "*Talmid chaver*" of Rabbi Akiva. Ben Azzai was considered somewhat of a disciple of Rabbi Akiva.

Rabbeinu Gershom comments: Since Ben Azzai was a "*bochur*," he was unable to comprehend *halachic* logic as well as Rabbi Akiva.

What is the connection between being a "*bochur*," and not comprehending to the fullest extent?

I once heard from my Rosh Yeshiva, HaRav Chaim Schmelczer zt"l that Rabbeinu Gershom means that Ben Azzai was a bachelor, and one who is not married does not have the same level of contentment as one who is married. Torah study requires one to be at ease; one must have a *menuchas hanefesh* in order to comprehend the depths of the Torah. This is what Ben Azzai was lacking.

This is the explanation of the *Gemora*. One who is not married is akin to living without Torah. He may have more time for Torah study, but he is lacking the inner contentment which is a prerequisite for Torah.

Perhaps this can explain what caused Reb Wolf Eiger to celebrate the wedding of his nephew Reb Akiva Eiger even though the bride and the groom were not present; in fact, they were miles away. Reb Wolf understood that the marriage of Reb Akiva Eiger will result in his becoming the Reb Akiva Eiger that we know now. The wedding was not only a private joy for the families of the bride and groom, but rather, it was a *simchas hatorah*; a celebration in the honor of Torah. Reb Akiva Eiger's Torah would spread throughout the world. This could be celebrated anywhere, even without the *choson* and *kallah*.